

Welcome to *Faith Bible Church!*

August 26, 2018

Order of Service:

Opening Hymn: *Virginia Grosskurth*

Invocation

Scripture Reading: Acts 13:6-13

Announcements

Pastoral Prayer

Hymn: *Virginia Grosskurth*

Message: (Philemon 1:13-15) *The Apostle Paul's Retainer*

The Lord's Supper

Announcements:

Sue Klepper is being tested for some health issues, so please keep her and Al in prayer.

Dave Stewart has three herniated discs in his neck, so please keep him and Sandy in prayer.

Our Fall Picnic is confirmed for September 16th.

Midweek Bible Study: Wednesday night at 7 with Steve.

Our offering box is located just left of the kitchen door.

Pick up today's cross reference sheet & silence your phone

Philemon 1:10-12 *Paul the Beggar*

Onesimus's name was a Greek word that meant *profitable*, so he was most likely a Gentile. Jews like Paul (Phil.3:5) *hated* Gentiles and called them dogs, but Paul called Onesimus "my son." The answer to racial tension is getting people saved and helping them to grow in grace!

It is popular in grace circles to say that members of the Body of Christ are not born again, but Paul says he had "begotten" Onesimus (1:10). This is significant in that the purpose of the book of Philemon isn't to *teach* grace doctrines, it is to *illustrate* them, and the new birth is illustrated here.

"Time past" and "but now" (1:11) should make you think of Ephesians 2:11-13. Onesimus was profitable as a servant to Philemon. Remember, his name *means* profitable. But when he ran away, he became *unprofitable*. This illustrates how *the Gentiles* were profitable to God when they brought Him pleasure (Rev.4:11) but became "unprofitable" (Rom. 3:12).

Under Roman Law, Philemon could have Onesimus *executed* for running away. That illustrates what God could have done *with the Gentiles* when they became unprofitable servants (Mt.25:30). Instead He was *merciful* to them (Tit.3:3-5). And Paul is asking Philemon to treat Onesimus as God treated him as a Gentile when he was unprofitable and be merciful. That's what Christianity is all about!

Ask an unbeliever, or even most Christians, the best way to treat others, and they'll quote the Golden Rule (Mt.7:12). The Lord was alluding to the old covenant of the Law (Lev.19:18) and the law was glorious, but new covenant grace *exceeds* in glory (II Cor.3:6-9) because it says to treat others as God has already treated you.

The word "again" (1:12) means *back*, as in Exodus 15:19 and Hebrews 13:20. Paul didn't have to send Onesimus back to his master twice!

But why would Paul send a slave back to his master? Under the Law you weren't supposed to do that (Deut.23:15). If

you're thinking you wouldn't send a runaway slave back, would you give him the best spot on your land to live (v.16)?

This was high spiritual ground! We know the Gentile nations weren't doing that, for a runaway slave begged David not to send him back to his master (ISam.30:15).

So why did Paul send Onesimus back? He knew we are not under law, but under grace (Rom.6:15). The book of Philemon doesn't *teach* that, it *illustrates* it.

When Paul instead returned Onesimus, that illustrated another grace doctrine, for Paul was obeying *Roman* law, and believers today are supposed to obey the laws of our country as well (Titus 3:1).

If you're thinking we're supposed to obey the government *unless they tell us to do something wrong*, and returning a slave to his master is wrong, it's because you think slavery is evil. We know it isn't because God allowed His people to own them (Lev.25:44,45). There were legitimate reasons why people were slaves. If they ran up too much debt, they had to work as slaves to pay it off (IIKi.4:1). But the slavery that we had in the United States *was* evil (Exodus 21:16).

When Paul says he "sent" Onesimus (1:12) instead of dragging him, that illustrates a tremendous doctrine of grace. Once Onesimus left Paul behind, he didn't have to go where Paul sent him. But salvation had made him *not care about being a slave* (ICor.7:21). That illustrates the power of grace

Grace can show you how to not care that you're in the prison that *you* are in. What grace? Onesimus learned that there are no slaves in Christ, we are all equal (ICor.12:13; Gal.3:26-28). He focused on seeing himself as God saw him, and stopped focusing on his difficult circumstances. Grace can make *you* care not about your circumstances as well if you do the same. When Paul tells Philemon to receive Onesimus as his own bowels (1:12), he meant to receive him as Paul's own biological son (cf.IISam.16:11). That illustrates how God receives us as *His* own Son (Eph.1:6), and how we should receive one another the same way (Rom.15:7).

Faith Bible Church

www.faithbiblechurch.weebly.com

August 26, 2018

Sunday School: 9:30 a.m.

Thornton Harrison, Dave Stewart

Morning Service: 10:45 a.m.

Pastor Ricky Kurth

Junior Church: 10:45 a.m.

Myrtle Harrison

Wednesday Night Bible Study: 7:00 p.m.

Assistant Pastor Steve Schwieger

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